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"Why, there was stands there, all glittering in the sun, covered all over with little bits of tin, at halfpence apiece, with gilding on them as bright as gingerbread," said Pat.

"And what were they at all?" said Jem.

"Miraculous medals, Jem," said Pat.

"And did they work miracles?" said Jem.

"Sorrow one, that I could hear of," said Pat.

"And did the people believe there was miracles on that stand, at a halfpenny apiece?" said Jem.

"Well, you see them that bought them had to get them blessed by the missionaries, before there would be any good in them," said Pat.

"And did the missionaries say they were miraculous medals, when they were blessed?" said Jem.

So then Pat pulled a printed paper out of his pocket, and showed it to Jem, with a cross at the top, and "Jesus, Mary, and Joseph," printed under the cross, and, under that again, in big letters, "RESOLUTIONS AT THE CLOSE OF THE MISSION," and then Jem read out of it, "PRAYER OF THE MIRACULOUS MEDAL—O Mary, conceived without sin, pray for us who have recourse to thee;" and then Pat took out of his pocket a little bit of gilt tin, as big as a sixpence, with the prayer, and the picture of the virgin stamped upon it; "And," said Pat, "here's the miraculous medal, Jem."

So Jem turned it about in his fingers, "And," said he, "do they think the people has got no sense at all? Sure its the height of impudence, it is, to call that miraculous."

"Well, I don't know, Jem," said Pat; "sure when grown childer can be got in plenty to buy the like of that for a miraculous medal, its a most a miracle itself."

"Well, if bits of tin can beat the Bible in the long run, I'll call that a miracle, when I see it"—said Jem. "But did the people take to the medals, Pat?"

"Well, there was lots and lashings of them sold," said Pat, "but I don't think them that got them cared a deal for them; sure I was in Mr. Thomas's bread shop, when a boy come in, and said he had no money, and asked to buy a bit of bread with a miraculous medal, blest and all; and, indeed, Mr. Thomas gave him the bread, and took the medal, so one medal was worth something any way."

"And what was the preaching like, Pat?" said Jem.

"Well, it wasn't like Father John's preaching at all," said Pat, "for they didn't abuse nor blackguard nobody, not even the Scripture-readers; but kept speaking to the people about their sins, and about death and judgment, and heaven and hell, quite solemn and serious, till you'd think that the people was just frightened out of their lives, and ready to look for salvation entirely; and you would see the people's hearts was stirred up in them entirely, for they never heard the like of that preaching in the chapel before; and, I'm thinking, if Father John doesn't mend his hand and try something more Christian-like, he won't go down with the people at all, after that."

"And, Pat, when the people was stirred up to look for salvation," said Jem, "did the missionaries shew them the way of salvation, or did they tell them of the blood of Christ at all?"

"Not one word about it at all, Jem," said Pat, "they just stirred up the people till you would think their minds couldn't be quiet at all about their sins, and then they just left them in the lurch, and didn't give them nothing to make their peace with God."

"And was there nothing about Jesus Christ, the Saviour of sinners, then?" said Jem.

"Nothing at all," said Pat; "there was plenty said then for the priests, but nothing at all for Christ, the Saviour of sinners! Sure, look at this paper I showed you," said Pat: "here's about death and judgment, and heaven and hell; and here's the Blessed Virgin six times over, and the prayer of the miraculous medal, and plenty of real good advice, and not one word about Jesus Christ, the Saviour, good or bad, first or last; and that's the priest's mission, Jem."

So Jem read the paper over, and he could not find one word about Christ, the Saviour of sinners, in it; and we print that paper (for a copy was sent to us) that our readers may try if they can find anything about Christ in it.

"Well," said Jem, "I think I see now what can come of it."

"And what's that, Jem?" said Pat.

"Well, it's my opinion," said Jem, "that them that's stirred up to think of their sins, and of heaven and hell, will have to look for a saviour and a way of salvation before they can get their minds quiet again—and it's clear they won't get that from priests—and who knows but they may be driv to the Bible for that."

"Well, Jem," said Pat, "I think you are right; sure enough, it's new work the priests are at in preaching that way, and more may come of it than they know of. If they stir the people to think in earnest about sin and their own souls, they'll maybe find they have riz what they can not quell, for they haven't got what will satisfy them that are once in earnest about their own souls; and the Rev. Mr. Burke seemed to think that, too, for he kept writing mighty good letters to the people, showing them where they would find salvation and the way of peace with God, if they want to look for it now."

"But look here, Pat," said Jem, "see, here's a verse out of the Bible, stuck on to the end of the priest's paper; sure that's new anyway." So Jem read the verse—"Who-

soever shall follow this rule, peace on them and mercy.—Galatians ch. vi., ver. 16."

"And what rule was that about," said Pat; "could it be about praying to the Blessed Virgin, and looking to her for salvation, the way it is in this paper?"

So Pat got his Douay Bible, and he read—"God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world. For in Christ Jesus neither circumcision availeth anything, nor incircumcision, but a new creature. And whosoever shall follow this rule, peace on them and mercy."—Galatians ch. vi., v. 14, 15, 16.

"Now, Pat," said Jem, "see what the rule in the Douay Bible is, to glory in the cross of Jesus Christ, and nothing else, and the promise of peace and mercy is to them that follow that rule. And now see if this paper isn't telling every one to pray to the Blessed Virgin and to look to her for salvation, without one word about Christ the Saviour of sinners; and then they clap on to this rule of their own making the very promise that the Bible makes to them that look to Christ only. Now, isn't that nothing else but turning the word and promise of God himself into a lie?"

"Jem," said Pat, "there's nothing else to be got out of our priests. They haven't the Gospel, and so they won't let us have the Bible; and if we want the Gospel of Jesus Christ we must have the Bible for ourselves to teach us."

We print here the paper which the missionary priests printed and circulated about their mission, that our readers may see for themselves, whether what Pat and Jem said about it was fair and true.

### JESUS, MARY, AND JOSEPH.

#### RESOLUTIONS AT THE CLOSE OF THE MISSION.

1st. Every day, either at morning or night prayers, I shall repeat and consider these great truths: God sees me, and beholds even the secrets of my heart. I must die, and it may be this very day. After death I must be judged, and woe to me if I be found guilty of mortal sin, not repented of. Then begins Eternity, which I must spend amidst the joys of Heaven or torments of Hell.

2ndly. Every day I shall be exact in saying my morning and night prayers; I shall examine my conscience, I shall repeat the Angelus, say grace before and after meals, read a portion of a pious book (were it only for five or ten minutes), or recite a part of the Rosary of the Blessed Virgin.

3rdly. Every Sunday I shall assist devoutly at Mass, and, if possible, at a Sermon, and I shall read a considerable portion of a pious book; I shall also consider the faults of the past week, and resolve to avoid them this week. Moreover, I shall examine how I have kept these resolutions, and I shall repeat them anew.

4thly. Every month, at least, I shall approach the Holy Sacraments of Penance and the Blessed Eucharist. But if I should have the misfortune of falling into mortal sin, I shall overcome every inconvenience, in order to go to confession as soon as possible, knowing that a person in mortal sin is liable at any moment, to everlasting damnation.

5thly. I shall avoid most carefully every person, every place, and every thing that would bring me into sin, but above all, such persons, such places, and such things, as have already led me into sin.

6thly. I shall make every effort, with the grace of God, to overcome that temptation which I know by experience to be most dangerous to me.

7thly. Every night I shall repeat the following prayer, to obtain, through the intercession of the Blessed Virgin, the grace of persevering in these resolutions until death:—

#### PRAYER OF ST. BERNARD.

Remember, O most pious Virgin, that it was never heard of in any age that those who implored, and had recourse to thy powerful protection, were ever abandoned by thee. I, therefore, O Sacred Virgin, animated with the most lively confidence, cast myself at thy sacred feet, most earnestly and fervently beseeching thee to adopt me, though a wretched sinner, for thy perpetual child, to take care of my eternal salvation, and to watch over me at the hour of my death. O do not, mother of the Word Incarnate, despise my prayers, but graciously hear and obtain the grant of my petitions. Amen.

#### PRAYER OF THE MIRACULOUS MEDAL.

O MARY, conceived without sin, pray for us who have recourse to thee.

#### SPECIAL RECOMMENDATIONS.

TO THE PARISHIONERS AT LARGE.—Exact attendance at the public service of religion in the Church, zeal for the becoming style and decoration of the Church, as also for the vestments and other requisites of the altar, respect for the Clergymen, and submission to their advice.

TO THE HEADS OF FAMILIES.—Instruction, vigilance, correction, and above all, good example—prayer in common, proper choice of servants, attention to their religious duties.

TO HUSBANDS AND WIVES.—Affection, mutual forbearance, union and peace—send your children to good schools.

TO CHILDREN.—Love, respect, and obedience to parents—peace, and concord amongst themselves.

TO MEN.—A horror of blaspheming, cursing, swearing, gambling, impure conversation, bad company, drunkenness, and public houses, a love of honesty, the pardon of injuries.

TO WOMEN.—Meekness, patience, charity and attention to the duties of the house.

TO YOUNG PEOPLE IN GENERAL.—To avoid dangerous occasions, wakes, dances, company-keeping, and bad books.

TO YOUNG BOYS.—To avoid dangerous amusements, dread of everything contrary to modesty, to practice pious reading.

TO YOUNG FEMALES.—Modesty, becomingness in dress, humility, particular devotion to the Blessed Virgin, the study and imitation of her virtues.

TO ALL.—A spirit of piety, watchfulness, great distrust in ourselves, and unbounded confidence in God.

"Whosoever shall follow this rule, peace on them and mercy."—GAL. vi. 16.

Whether the prayer in the above paper was really written by St. Bernard, who lived in the 12th century, we do not know; perhaps some of our correspondents can tell us. But we do think it very strange that any prayer of St. Bernard should be put along with the prayer of the miraculous medal, "O Mary, CONCEIVED WITHOUT SIN, pray for us, who have recourse to thee," for this reason, that St. Bernard condemned the notion of Mary being conceived without sin, as a FALSE DOCTRINE. If our readers will look to another article in our present number, p. 97, they will find that St. Bernard affirms that this doctrine is "neither supported by reason nor backed by any tradition;" he says it was founded on "an alleged revelation which is destitute of adequate authority." He asks, "How can it be maintained that a conception which did not proceed from the Holy Ghost—not to say that it proceeded from sin—can be holy? or how could they conjure up a holy day on account of a thing that is not holy in itself?" and he says, that the Feast of the Immaculate Conception (which is now celebrated in the Church of Rome) "either honours sin or authorizes a false holiness."

All this St. Bernard wrote; yet the Roman Catholic priests do not scruple to put St. Bernard's name side by side with a prayer, "O Mary, conceived without sin!"

Thus the priests deal with the Fathers; thus they reverence the opinions and authority of the Fathers; but how could we expect them to deal more truly with the Fathers, than they do with Scripture itself?

### TO CORRESPONDENTS.

We beg to call the attention of our correspondents to the utility of adding their name and address to their communications.

Several papers are now in our possession which we cannot insert without alterations, which we do not feel at liberty to make without the previous concurrence of the writers.

We would request our correspondents, both Roman Catholics and Protestants, to limit the length of their communications, and not to discuss a variety of distinct topics in one letter.

All letters to be addressed to the Editor, 9, Upper Sackville-st. To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

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## The Catholic Layman.

DUBLIN, AUGUST, 1854.

SINCE the publication of our last number a Pastoral letter has been published, addressed to the [Roman] Catholic clergy and laity of the diocese of Dublin, on the Feast of the Assumption, signed PAUL CULLEN, Archbishop, &c., which sets forth some matters, to which we think it our duty, as lovers of truth, to call attention.

The document presents so striking an illustration of the tone and style in which it is now the fashion in the Roman Catholic Church to speak of, and address the Blessed Virgin Mary, that, had our space permitted, we should have been glad to have transcribed the whole of it for our readers. Its great length, however, obliges us to content ourselves with merely giving such extracts as appear the most striking, and worthy of remark; leaving it to such of our readers as may desire it, to consult the original letter, which they will find given in full in the *Tablet* of the 5th instant, and in most of the other Roman Catholic journals.

"The Church (says Dr. Cullen) invites us, at this season, to celebrate the Assumption of the Holy Virgin into Heaven: . . . This festival recalls to our recollection the last moments of the great mother of God upon earth, and puts before our eyes the sublime spectacle of her passage into heaven. She passes from the darkness of this world to the regions of eternal bliss . . . where she shall be for all ages—the health of the weak, the refuge of poor sinners, the source of all spiritual graces and favours. Her body, exempted from the lot of the other descendants of Adam, is not condemned to moulder into dust, but, united again with her pure soul, is translated into heaven, and placed at the right hand of the Eternal Son."

Acquainted, as we are, with the intensity of your devotion to the Holy Mother of God, who is the special

\* This did actually happen, in the shop of a Protestant.

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